Fellowship in Prayer

"For a world united in prayer"

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Psalm 107: 8.

Volume II April 1951 Number 2

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FELLOWSHIP IN PRAYER
(Incorporated)
22 East 29th Street
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Volume II April 1951 Number 2

SPIRITUAL IMPROVEMENT

At this season of the year when all nature is renewed, there is no better time to restore our faith and bring new hope to the world by uniting into one great fellowship through spiritual improvement.

It has been so well said that "all men on earth are merely one great family divided into many branches." More than ever before, mankind is inter-dependent--what influences one, influences all, and it behooves each one of us to awaken to the tremendous responsibility resting on each to do his individual share toward building a better world--

"And how to build a better world?
Well, not by chart or plan,
Unless we start to teach the boy
To be a better man.

For all our dreams of nobler things
Will meet the same old fate,
Unless we turn to fellowship,
And do away with hate."

Let us ever bear in mind that world improvement begins with individual improvement, which can only come through spiritual improvement.

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A P P R E C I A T I O N

This issue of FELLOWSHIP IN PRAYER is reverently dedicated to the development of the "Inner Life," being suggested by the article on pages 14 and 15, so well written by our good friend Mr. Grenville Kleiser. The conscientious application of these principles by any sizeable group of people would regenerate the world.

Likewise, is there cause for inner meditation when one reads the thinking of Prof. A. G. Bowman on the reason Christianity failed in its high purpose of conquering the world. Supplied to us through the friendly courtesy of Dr. Dwight W. Edwards, long connected with the Y. M. C. A. and also educational work in China (with opportune visits into other lands), it is recounted by one eminently fitted to hold in memory the logic of Professor Bowman. We are deeply grateful for this contribution.

The first installment of an article by Rev. Roy Wallace Thomas, which appears on pages 6, 7 and 8, gives further incentive to explore the "inner life." This first installment, in and of itself, supplies the reason for the failure of much praying--the lack of complete surrender. Other installments will appear in future issues and will reveal the cause for highly appreciating the wholehearted cooperation of Rev. Roy Wallace Thomas.

The development of the "inner life" as practiced by the Hindus is set forth on pages 10, 11 and 12. The intense concentration of many of these adherents could well be emulated by devout persons of any faith. One cannot enter into the study of Hinduism without profound respect for its almost ageless influence upon the Orient, and especially India.

The development of the "inner life" is a prime necessity in this ever-increasingly befuddled era.

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THE WAY TO PEACE

By Dwight W. Edwards

Note:- In 1924, Prof. A. G. Bowman, then head of the Department of Philosophy of Princeton University, and myself visited groups of Princeton alumni in the interests of the Princeton-Yenching Foundation. The following is an outline of the viewpoint expressed by him as the way to World Peace.

Jesus' teachings included two important principles. The first is the value of personality. To him no life is expendable. Should one cause one of these little ones to stumble, it were well for him if a millstone were hanged about his neck and he were thrown into the sea. Love of God is best shown by love of one's fellow men. The second is that God's will is to be made effective not by coercion of material forces but by spiritual forces working within the hearts of men. The Kingdom of God is not to be found by search hither and thither--it must be found within the heart of man. It is like leaven within the lump of dough, perceptible only in its results. The peacemakers are the children of God. The meek inherit the earth. The dollar may be almighty but it makes entrance into the Kingdom very difficult. Love is the fulfillment of the law not armies. In Jesus' time, Roman law compelled a civilian to carry a soldier's burden a mile. He did not organize an anti-imperialist demonstration. He said carry it two. God's will for man is realizable not by the coercion of power but by love, meekness and peace.

Within a few decades after his death, Jesus' followers carried his teachings to the West and to the East. How then were they received? By and in the large, the West accepted the first principle of the value of personality and has slowly - how slowly! - but steadily embodied it in its social institutions and attitudes. Let us merely mention a few examples,- universal education, the status of woman, abolition of slavery, democratic forms of government, higher standards of living etc. On the other hand,

the West was too steeped in the Roman traditions of power to accept Jesus' second principle of the way of non-coercion and love. True, there have been individuals and even small groups who have done so and they have attained a measure of community respect and admiration but, in the large, the West has rejected it as any important motive in national, social or business life. The West still worships and relies upon riches, industrial power and military might. Peace has been and still is sought through the establishment of a balance of power, not through spiritual forces working from within.

On the contrary, the reverse is true in the East. Orientals could lend a ready ear to Jesus' second principle--it is already embodied in their thought and social attitudes. To them the way of reasonableness and peaceful settlement of difficulties is entirely congenial. Things of the spirit are all important. It was Siddhartha, who turned his back on princely power and display for the life of a beggar, who won the peoples of Burma, Siam, Ceylon, Thibet, Mongolia, China, Korea and Japan, not the early Christian missionaries. Hinduism could produce Gandhi's non-resistance movement, not New York, London or Paris. But acceptable as the second principle of Jesus was, the East could not stomach the first, the value of personality and because of this rejected Christianity. It is true that Jesus' followers established significant footholds in the East but these have almost entirely disappeared.

East and West are, therefore, in fundamental conflict in thought and method. What one accepts, the other rejects. To achieve world peace this conflict must vanish in a great synthesis. The West must change from its dependence on and exaltation of material power in settling world problems and the East must be ready to recognize the right of the common man to an adequate standard of living, full opportunity for development of his personality and self-respecting position in society of an equal among equals.

Thus argued Prof. Bowman. Almost thirty years have passed since then and one may well ask, "What have been the world developments since?" As the processes whereby East

and West have been drawn into close communication with each other have been accelerated, what has been the result? In a certain sense it can be said that the East has been the apter pupil. The common man is beginning to assert his rights and society is much more ready to recognize the validity of his demands. On the other hand, the West is still clinging to power solutions with its emphasis upon the United Nations an outstanding and encouraging exception. This presents the brighter side of the picture. There has been and is, however, a tragically darker side. In both East and West, instead of a growth towards a synthesis on the Christian basis, there have been disastrous examples of a synthesis on an anti-Christian basis. Hitler highly exalted material power and completely subordinated the individual to the purposes of the state. The same was true of the Japanese military and its cult of Emperor worship. Both of these have been discredited but at tremendous cost. In their place has arisen world communism which subordinates personality to ideology and believes thoroughly in the instrumentality of material power. There is thus a marked trend towards a solution by a synthesis on anti-Christian basis--and the way of Peace lies NOT therein.

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THE FELLOWSHIP OF FRIENDS

The fairest rose in the garden of life
is the fellowship of friends;
Time but glorifies its beauty with a
fragrance that never ends.

No cloud can shade its loveliness,
No storm its petals part
For the flower of friendship dwells
forever
In the shrine of the human heart.

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THELEMIC PRAYER

By Roy Wallace Thomas

A vast burden rests upon the churches to prove that the gospel is indeed "the power of God unto salvation."

A few years after the first world war a distinguished London physician and psychologist described the churches of his day as powerless. The truth is that the churches have power, but not enough. We Christians are good, but we are not good enough for the crises we face. Scientists tell us that civilization cannot survive an atomic holocaust. Will the churches again be too late with too little?

A great stride was taken in the use of atomic energy with the invention of the cyclotron, but this could only chip the nucleus of the atom. The Christian world has been satisfied with mere chips of spiritual power. Now the churches must find and use full spiritual power.

The atom's full energy is released when it is "split" to its center. Human individuals are the atoms of the galaxy of God's limitless kingdom. Full spiritual energy is released only from the heart of a man.

Furthermore, atomic power is released only when the nucleus is penetrated by a radioactive element, causing an explosion two million times that of a similar amount of TNT.

Likewise, when a soul is penetrated by the radiance of God, power is released which spreads from mind to mind in the continuing release of power through "witnessing." God's radiance is truth. Ideas are the neutrons that stream from God's truth.

In the discovery of the use of nuclear energy, scientific research made a sudden leap in the evolution of practical physical knowledge without exact parallel in the spiritual history of the race. At no time has any group of religionists perfected a technique of power mighty enough to threaten the forces of evil with the possibility of actual destruction within a decade in the effective way the release of atomic power threatens mankind with doom with-

in ten years. Even Jesus was crucified.

The nearest parallel in the release of moral power was on the day of Pentecost. Jesus had taught his disciples how to receive power through real worship. He had given all he had in essential knowledge and method to his disciples, but they were slow to learn.

What he gave them was both new and old. Only eighteen of the 111 verses which comprise the "Sermon on the Mount," we are told, are without rabbinical precedent. The new, in so far as it has living value for men, is always rooted in the old.

So Jesus, bringing forth the best of the old from his study of the scriptures, and drawing heavily upon the wisdom that came to him through observation and experience, gave his followers a wealth of ideas, charged with life, destined to pierce their hearts with the release of power even as the neutron penetrates the atom.

In that famous upper room, the first Christians sang and prayed and meditated. But they had done all these things before, and nothing wonderful had happened. These things in themselves are not enough. The pagans worship—even a dead church practices prayer and meditation. For the first time these first Christians learned to pray as Jesus prayed. It is the how of it all that is important. They reviewed their associations with Jesus. They exposed the core of their personalities to the living ideas he had bequeathed them in the same way that uranium is exposed to the stream of neutrons from the cyclotron. The sudden release of spiritual energy resulted in thousands of converts to the cause of Jesus.

The laboratory experiment in that upper room was pure and without flaw. It revealed what even a group of partially educated fishermen and tradesmen can do when they pay the price of power by complete surrender to Christ. They became effective agents of God, limited only by their knowledge.

The technique perfected in that upper room released power greater than that of the Caesars. No threat of sword or torture could stop them from "witnessing." In a few

short centuries the Roman Empire became nominally Christian. But it was not completely Christian because of compromises with paganism.

(To be continued in next issue.)

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"INTER-RELIGIOUS ORGANIZATION"

A letter from Mohammed Abdul Alim Siddiqui, dated March 10th in Singapore, has been received.

Commenting upon our recent publications, His Eminence says, "I congratulate you for the wonderful work you are doing. No doubt, the first essential and preliminary thing is to correct the attitude of humanity that has completely forgotten God. Meditation and prayer to God is the chief thing, because if the people begin to meditate and pray to God, undoubtedly, God will guide them to the right path." He continues, "Thank God the people here are now realizing more the necessity of the Inter-Religious Movement."

Early in March, His Eminence was in Bangkok, Siam and religious leaders there, "very enthusiastically welcomed the proposal of the foundation of the Inter-Religious Movement Organization in Siam." This opportunity is being seized and possibly by now the organization has been effected. Section 8 verse 62 of the Koran reads:

> "Those who believe in the Koran and those who follow the Jewish Scriptures, and Christians and the Sabians, any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve."

This statement is charged with responsibility. Islam covers the Orient and the Near East and maintains its standards, while missionaries of other faiths are being deported. Lenin, the Communist master mind, long ago said, "Whoever controls Asia controls the world." And see what has happened! The Press has reported that the Catholic Church has dealt through Moslem leaders in Egypt in communicating with their followers in Moslem territory. Possibly we are learning things.

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H I N D U I S M

The following pages present a study on the Hindu faith, written by Swami Brahmamayananda of the Ramakrishna-Vivekananda Center of New York City, to whom sincere gratitude is extended. It appears not only as one in the series of statements on world faiths, but also because India, the birthplace of Hinduism stands at the cross-roads of present-day world affairs, and as a matter of fact, may hold the balance of power in deciding the destiny of nations.

Prime Minister Jawaharlal Nehru wields a power which can make or mar the future of the world. A recent letter which has been received, comments on this and concludes thus: "Nehru, with his power, certainly needs the prayers of all right-thinking people." When "prayer" is mentioned, the modern pray-er shames himself beside the concentration of the Hindu Yogi whose object is to attain the God-consciousness "that rejects all personal power." This same penetration of thought and oneness of purpose, applied even to a remote degree, by the followers of some other faiths, would have produced a different world than we now see.

Again Hinduism has produced the one outstanding saint and leader of history of the past half century. Mohandas Gandhi admired and studied the teachings of Jesus, but he was rooted and grounded in the Hindu religion, "a system of self-unfoldment and psychological and spiritual development rather than a set of doctrines and dogmas." Mrs. Ruth Cranston in her book, WORLD FAITH states, "Gandhi's gift to his own country was immense. His gift to mankind was even greater. For he gave back to the skeptical men and women of this cynical age the knowledge that it can be done: the ideal can be realized, truth can win, love is stronger than hate. He gave back to us faith in man and faith in goodness. Are any two things more desperately needed in our disillusioned modern world?"

SPIRIT OF HINDUISM

By Swami Brahmamayananda

Hinduism is the oldest living spiritual tradition in the world. It cannot, however, be defined in the way the other major religions can be defined. It has no one historical founder or prophet, no particular sacred book or canon, no fixed beliefs or practices. Still it embraces all that we mean by religion and also much more.

Viewed externally, Hinduism represents a bewildering mass of religious beliefs and practices and social institutions obtaining among nearly three hundred millions of people of India. Yet an internal unity binds all these into a common whole. A unity of spiritual and moral outlook makes it possible to speak of Hinduism as a definite way of life.

The Hindus themselves do not call their faith or way of life Hinduism. The name is a comparatively recent one given by outsiders. The Hindus call their religion Arsha Dharma, that is to say, the religion founded by the rishis or seers of truth, and Sanatana Dharma, or the perennial religion. Hinduism rests upon a spiritual and moral view of the universe, derived from the spiritual discoveries of certain rishis or seers. The spiritual truths they discovered are recorded in various books, of which the most authoritative and the most widely venerated are the Vedas. Strictly speaking, the word Veda does not mean any book, but rather the spiritual knowledge about man, nature, and God that is not accessible to the senses but is revealed in supersensuous experience to saints and prophets. These seers and prophets are born from time to time and they always bear witness to the same fundamental truth.

The basic discoveries of the seers, accepted in common by all the Hindus, may be set forth as follows. The most characteristic and distinctive contribution of Hinduism is the impersonal conception of Truth. The universe is rooted in the Godhead or Spirit. This world, this variety, this universe, is all a manifestation of Spirit, to which no limits can be set. This impersonal Truth can be called

God, if by that word we mean all that personality means and a great deal more. Creation is, therefore, a manifestation of Spirit in name and form. The Hindus believe that creation takes place in cycles; the universe has had an origin and will ultimately be dissolved, and the process goes on for ever.

Man is more than a psychophysical organism--he is Spirit. True progress means an attainment of the soul. The aim of life is to realize the divinity that is within man but lies hidden under a cover of ignorance. The natural man is only an apparent fact; behind the natural man is the Eternal Man, which is ever being confused with its shadow. As Sri Ramakrishna, the modern prophet of Hinduism, says: "There is inside man the jewel of a man."

Self-knowledge is thus the goal of life. It is also called moksha, or liberation from bondage and limitation of all kinds.

Though moksha (liberation) is the final aim, it cannot be achieved at a bound. There are other aims and urges which require prior fulfillment before we can acquire the fitness appropriate for the practice of the detachment and contemplation necessary for the realization of the highest Truth. Life is thus a pilgrimage into the heart of the Eternal, and society an arena for moral striving toward the attainment, through service, of man's real status. Suitable material and other conditions are necessary to bring each man in society to the comprehension and realization of Truth. This is the ultimate justification of science and technology, politics, and all other similar activities of civilized society. All men are proceeding, willy nilly, through various kinds of experiences, to the same goal of Freedom. Religion is no more than a conscious and intelligent seeking of the same aim.

Though the highest Truth is one and impersonal, it is conceived of differently by different minds. But no human conception of Truth can contain it, since all conceptions are personal and therefore limited. But the different conceptions are a necessity because different individuals require different ideals, suitable to their need, understanding, and development, for their spiritual progress. This

impersonal conception of Truth provides a basis for the religious and cultural harmony, and the spirit of catholicity, tolerance, and charity for which Hinduism is noted. It also affords a basis for the unity of religions, since all religions are but different ways of approach to the same Truth.

Hinduism is continuously growing. It is not a position but a process. It has been moulding the life of the Hindus for over five thousand years and is still full of vitality. Some of its conceptions are bound to play a great part in the solution of the various conflicts which disturb the peace of the contemporary world.

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PRAYER FOR ALL NATIONS

Almighty and Eternal Father, hasten, we beseech Thee, the coming of Thy Kingdom upon earth and draw the whole world of mankind into willing obedience to Thy blessed reign. Cast out all the evil things which cause wars and fightings among us, and let Thy Spirit rule the hearts of men in righteousness and love. Establish every work that is founded on Truth, Honesty, Justice and Mercy; and fulfill all good hopes and desires of mankind. Manifest Thy will, O Father, in the brotherhood of man and bring universal fellowship through a spiritual regeneration. Amen.

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Remember that what you possess in the world
Will be found at the day of your death
to belong to someone else,
But what YOU are will be YOURS FOREVER.

--Henry Van Dyke.

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A VENTURE IN CHRISTIAN ART

The Avenue of American Art, an organization "dedicated to God, country, beauty in art" has sponsored the painting of 30 pictures of the beginning of Christianity in California illustrating the life of Father Junipero Serra, founder of the California Catholic Mission system.

This collection was exhibited in the Catholic Women's Club of Los Angeles during February and will be taken to another state where artists will be rallied to paint the beginning of Christianity in that state. The same procedure will be followed in other states until ultimately the beginnings of Christianity in America will be shown in one great exhibition.

This already has brought forth some masterful work in the California exhibit and is bound to challenge the whole artistic field in America.

As a further step, words or parables of Christ are to be selected, and illustrated by painting an identical incident in the national and world crisis, thereby showing the relation of Christianity to the situation. Some of the best of these productions will be selected by the Library Branch of the organization to be developed into suitable one act plays, - calling for the cooperation of its musical department to provide appropriate music.

The musical development of the project is now in active operation in a competition to put to music many of the great words of Christ. For instance, $100 is offered for the best music to the Golden Rule; another $100 for the best music to "Give and it shall be given unto you, pressed down and running over."

The plan also includes the production of an oratorio for which arrangements has already been made.

Miss Winifred Scutt of Pasadena, California is the President of this ambitious organization.

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"If the spiritual side of civilization is not nurtured and strengthened, the best plans for world organization are of no avail." (Editorial - SCARSDALE ENQUIRER).

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DEVELOP YOUR INNER LIFE

By Grenville Kleiser

DEVELOP YOUR INNER LIFE, combining meditation and prayer, is the prerogative of everyone. The consecrated life of the clergyman should not be regarded as his exclusive possession.

The pressure of modern life makes it difficult for the average person to give much thought to developing the inner self. Outward demands and duties are so tangible and imperative that little time, if any, is left for quiet meditation and prayer.

DELIBERATE AND REGULAR PRACTICE OF MEDITATION is possible for anyone willing to make the necessary effort. Withdrawal of attention from the bewildering multiplicity of things, a deliberate and humble self-surrender, will bring to you a better understanding of your real self.

When manifold duties and self-interests claim your attention, take stock of yourself. Quietly survey and appraise, with a certain detachment, precisely what you are doing with your life. Spiritual knowledge may cost much, but never as much as it is worth.

When you begin to think of the soul in terms of its ideal possibilities, its superior powers, a new world will open to you. The more persistently you transfer your attention to the soul, the more successfully you will be able to maintain a calm center, which in turn will express itself in better ordered nerves and a sounder body.

* * *

Lillian Whiting says, "No one has success until he has the abounding life. This is made up of the manifold activity of energy, enthusiasm, and gladness. It is to spring to meet the day with a thrill of being alive. It is to go forth to meet the morning in an ecstasy of joy. It is to realize the oneness of humanity in true spiritual sympathy."

We all need a stern course of self-discipline, self-

simplification, a rearrangement of character, a launching anew on a higher level of spiritual aspiration.

TO LIVE A SANE, CONSTRUCTIVE, CONTEMPLATIVE LIFE is within the reach of everyone who has the pluck and perseverance to overhaul and set in force the powers of his own inner life.

Certain mental habits of system, order, and classification are essential to mental efficiency. Definite, clear-cut accurate thinking proceeds mainly from a well-ordered mind. When your principal ideas are carefully classified in your mind, according to their respective subjects, the practical value of your knowledge will be greatly enhanced.

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THOUGHT-CONTROL IN EVERYDAY LIFE is of prime importance. It is a man-sized task to make a conquest of self, to uncover and root out undesirable mental faults and substitute right habits of personal conduct.

Reduce the subject to simple form. Say to yourself: "I will make a written list of my faults. I will choose one of them and consider the best way to overcome it. I will take one fault at a time and gradually cover the entire list."

At night catechise yourself:

"WHAT FAULT DID I OVERCOME TODAY? What good habit increase? What weakness resisted? What did I accomplish by way of self-improvement?"

CALMNESS IS THE CROWN OF SELF-CONTROL. If you are now inclined to do things in a hurry, check yourself severely and resolve to be deliberate in thought, speech and deed. Stop often, rest a few moments, and resume your work in a spirit of quiet self-command.

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A PROPHECY?

Three times lately predictions from reliable sources tell us that prevailing world conditions will continue for 50 years before there are signs of betterment. In each case, the statement has been made by one in a position to observe intimately world conditions. Likewise, each statement has been qualified by "unless some phenomenon intervenes" or the like.

If we accept these statements as coming from honest thinking and research, it means that two generations must live in a virtual state of thralldom to the tax gouger, the war monger, plus practically criminal control of society. A degenerate Russian ideology, cowardly assassinates any opposition and one third of the world is under its control.

Dark as is the picture, one is bewildered when searching for light. Naturally, education should shed a ray of hope, but here one finds a dearth of educational statesmanship which is appalling. Universities take on army generals, politicians, businessmen, lawyers and what not as governing heads--and this filters down through the 1700 Junior, Senior and Normal institutions, many of war growth. Subversive instructors are being frequently brought to light; while those in a position to judge, state that the general character of the teaching staff is far below that at the beginning of the century.

When Public Administration is studied, the outlook is still darker. The controls gained through social security and public office-holders speak for themselves. It has been well said that, when 50% of the population of the Roman Empire worked to support the other half in government employ, it started the downfall of Rome.

Business and other secular professions cannot be looked to for leadership in any great moral reform. They can help, but seldom do they lead.

Only one channel of hope remains and that is through religion. Here again, there is confusion beyond description. Claims are made for vast increases of religious

adherents, but closer study shows barely a percentage of increase comparable to population growth. Investigation shows there is a deplorable decrease in spiritual power. Frankly admitting this, a well-known Roman Catholic archbishop advises that we must pin our hope on the small minority of consecrated God-fearing people, numbering about 3½ million. Even if the number were doubled to 7 million, the impact would be insufficient to meet the requirements in the limited time available for action. Leadership is also lacking in religion, which is apparent to the most casual observer. For instance, where is one capable of leading all Christianity?--to mention but one faith.

Disagree, if we like, with the foregoing, the basic premises are true and we must find a way to uncover the "phenomenon." Experience, over the past year, shows a large percentage of religious people believing there are grounds for cooperation between faiths in meeting great world crises. There are values in every faith which might well be recognized, especially those on which life really exists--such as truth, honesty, justice and mercy. Many world faiths believe in prayer to the Supreme Being and all believe in a common brotherhood. Thus, it is possible to find a common ground for cooperative prayer toward a keener realization of the Fatherhood of God and Brotherhood of man. To save mankind, something of this sort must be done.

It is quite possible that when enough of God's followers recognize these facts and act accordingly, that there will come an outpouring of His Spirit, which will rejuvenate the world.

It is becoming self-evident to many intelligent people that advances in science are a liability if they bring enslavement to crass materialism. Dr. Charles Steinmetz, the eminent scientist, had this in mind - when asked what line of research will see the greatest development during the next 50 years - and said, "I think the greatest discoveries will be made along spiritual lines. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will

turn their laboratories over to the study of God and prayer, and the spiritual forces which, as yet, have been hardly scratched. When that days comes, the world will see more advancement in one generation than has been seen in the last four."

The world cannot wait 50 years and civilization survive. Something must be done NOW!

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ITEMS OF INTEREST

The true Americans who heard (or saw) General Douglas MacArthur speak before Congress must have been profoundly moved by his deep sincerity and uncompromising straight thinking. He reached the zenith when he reiterated the classic statement of his Japanese Surrender speech, which follows:

"If we do not now devise some greater and more equitable system Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

This was published in our June issue under, "What Others Think" (regarding a spiritual regeneration).

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B O O K S

WHAT THE JEWS BELIEVE - By Rabbi Philip S. Bernstein (Farrar, Straus & Young - $1.25). A new 100 pp book on Judaism and a fine task of streamlining the Jewish faith.

THE HOLY BIBLE (for Catholics) edited by the Rev. John P. O'Connell. (The Catholic Press Chicago - $27.95). Illustrated with Tissot's Paintings and pictorial maps, also a 300,000 word dictionary. A family edition to stimulate Bible reading by Catholics.

A WORD FROM OUR TREASURER

Many of you have been receiving our bi-monthly publication, FELLOWSHIP IN PRAYER. We hope you have enjoyed it. We know many of you have--for, you have told us so and aided in its production. Those of you who are receiving a copy for the first time, we hope you, too, will find it interesting and beneficial, and will want to become a regular subscriber.

It is, of course, our hope that every believer in God will wish to have an active part in Fellowship in Prayer and will welcome the receipt of these periodicals. Due to the rapidly advancing cost of paper and other materials, it is necessary to conserve as much as possible. Therefore, will you not kindly drop us a line indicating your interest?

On the other hand, you may wish to have a larger share in this world-wide program of tremendous importance--for, it has been well said:

> "It is only by cooperation in religion, and an awakening of spiritual values by the individual with steadfast faith in God, that this world will survive in such a materialistic age."

A few phases of the program in which you can help are:

1. Interest friends and neighbors.
2. Send us their names and addresses for literature.
3. Organize a prayer group (even with only 2 or 3).
4. Emphasize spiritual development in the home.
5. Help defray expenses, such as printing, postage etc.
6. Aid in developing deeper spirituality in our institutions of learning.

In addition to these definite ways of helping, your financial support is needed to promote the program throughout the world. We know many are eager to participate in a movement of this kind if they can be reached. Whatever assistance you may give will be appreciated.

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NOTICES

The Easter Greeting card idea was a successful venture. Not alone was there general approval, but several requests have been received asking for sympathy and birthday cards, as well as Christmas cards, which are being planned.

The February cover design of FELLOWSHIP IN PRAYER elicited wide-spread praise. Representing the original thinking of Helen Dudley Young, it was drawn with rare artistry. Such skill cannot be claimed for each issue, but we have high hopes for the future.

We regret to state that many "Items of Interest" have been omitted in this issue due to limited space.

Visitors to New York are cordially invited to visit the office of Fellowship in Prayer and become better informed about the program. Modestly located in the office section of the Hotel Seville, 22 East 29th Street, it is opposite The Little Church Around the Corner. Telephone number is LExington 2-2960 - Office "H".

Every contributor is mailed a copy of each issue of FELLOWSHIP IN PRAYER, but any interested person may receive one upon request. Additional copies will be furnished at five cents per copy.

All - who believe in God - are invited to enroll with Fellowship in Prayer. You will also be doing a great deal toward promoting the work by sending in names of those who might be interested.

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OFFICERS

FELLOWSHIP IN PRAYER, INC.

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C. A. Evans, Executive Sec'y & Assoc. Treasurer

oooOooo

THE SOUL'S PRAYER

In childhood's pride I said to Thee:
"O Thou, who mad'st me of Thy breath,
Speak, Master, and reveal to me
Thine inmost laws of life and death.

"Give me to drink each joy and pain
Which Thine eternal hand can mete,
For my insatiate soul would drain
Earth's utmost bitter, utmost sweet.

"Spare me no bliss, no pang of strife,
Withhold no gift or grief I crave,
The intricate lore of love and life
And mystic knowledge of the grave."

Lord, Thou didst answer stern and low:
"Child, I will hearken to thy prayer,
And thy unconquered soul shall know
All passionate rapture and despair.

"Thou shalt drink deep of joy and fame,
And love shall burn thee like a fire,
And pain shall cleanse thee like a flame,
To purge the dross from thy desire.

"So shall thy chastened spirit yearn
To seek from its blind prayer release,
And spent and pardoned, sue to learn
The simple secret of My peace.

"I, bending from my sevenfold height
Will teach thee of My quickening grace,
Life is a prism of My light,
And death the shadow of My face."

--By Sarojini Naidu
(India's outstanding poetess)

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